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WHITE BLACK LEGAL is an open access, peer-reviewed and refereed journal provide dedicated to express views on topical legal issues, thereby generating a cross current of ideas on emerging matters. This platform shall also ignite the initiative and desire of young law students to contribute in the field of law. The erudite response of legal luminaries shall be solicited to enable readers to explore challenges that lie before law makers, lawyers and the society at large, in the event of the ever changing social, economic and technological scenario.

With this thought, we hereby present to you

# **“MORALITY PREVAILING IN SOCIETY CREATES OBSTACLES IN IMPLEMENTATION OF LAWS- CRITICAL STUDY”**

AUTHORED BY - VAISHNAVI N. PHULE<sup>1</sup>

## ***Abstract-***

*“The interplay between law and morality often results in resistance from society, thus making laws ineffective”. The relationship between law and morality evolved from religious and ethical grounds to secular codification. Morality continues to influence legal reform, especially in areas of values where society's values change rapidly. Modern governance has the challenge of balancing legal pragmatism with changing moral standards. Implementation of laws often faces resistance when they go against the existing moral values and social norms of a society. Morality, deeply ingrained in cultural, religious, and traditional beliefs, guides people on what is right and wrong. Laws that are enacted to bring progressive changes, like gender equality, LGBTQ+ rights, or social justice, usually encounter resistance from individuals and communities who believe them to be against their moral beliefs. This leads to problems such as non-compliance, social opposition, and the inability to enforce. This study identifies examples of where moral values interfere with legal development and explains why a balance between legal dictates and the dynamic ethics of society must be achieved for proper law enforcement. What are the challenges in implementing laws which go against the morality of contemporary society, despite the good intentions in this regard, deeply entrenched cultural, religious, and traditional views often become a hindrance to acceptance and effectiveness. Effective implementation of such laws requires a subtle approach that harmonizes legal mandates with evolving social ethics through public awareness, policy reforms, and gradual societal transformation. Proper legal education should be introduced at school and college levels with progressive values in order to spread constitutional rights. Using social media, community engagement programs, and influencers to clear up myths and misinformation about new laws can smoothen the process of implementation also engagement of stakeholders like community leaders, religious institutions, and civil society organizations in dialogue before enacting such controversial laws. The researcher has undertaken this topic-*

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*To evaluate the impact of moral resistance., To examine the co-relation between law and morality., To inspect strategies and recommendations., To determine the role of cultural, religious, and traditional values.*

**KEYWORDS: - LAW, MORALITY, SOCIETY, CHALLENGES, CULTURAL, TRADITIONAL, RELIGIOUS VALUES, IMPLEMENTATION, REFORMS**

## **I. INTRODUCTION:**

Morality and law, while often interwoven, play distinct functions in determining social conduct. Morality, on the basis of cultural, religious, and ethical tradition, mandates perceived right and wrong, while law institutionalizes enforceable guidelines to enable order and justice. While laws may have moral origin, congruence is not guaranteed. Where prevailing social morality conflicts with legal framework, formidable barriers to enforcement exist. Through time, laws conflicting with firmly established moral ideals are opposed, even when correcting injustices or addressing emerging social demands. United States civil rights law, for instance, struggled against segregationist morals, while contemporary LGBTQ+ rights law collides with established norms in some societies. Conversely, laws ahead of societal morality such as environmental law may encounter issues of compliance should public ethical priorities lag behind. Conversely, laws ahead of societal morality such as environmental law may encounter issues of compliance should public ethical priorities lag behind. These conflicts are articulated as non-compliance, political opposition, or judicial hesitation, impairing legal effectiveness. Prohibition-era America is a case study of how laws departing from general moral opinion fail. Legislators must therefore balance this tightrope, calibrating progressive legal goals against societal acceptance, knowing that while law can eventually change morality, legitimacy hinges on cultural pertinence. This tension reflects the complexity of governance, where calibration of moral tradition and legal innovation is a continuing challenge.

In the Indian context, the intersection of societal morality and legal enforcement typically raises complex problems. Grounded in a rich tapestry of cultural, religious, and tradition-based norms, Indian societal morality is extremely pluralistic but sometimes in conflict with progressive legal provisions. Constitutional ideals of equality, secularism, and justice frequently clash with long-standing practices like

caste-based discrimination, gender bias, and opposition to LGBTQ+ rights. For example, despite decriminalization of homosexuality (2018) and anti-caste discrimination laws, enforcement becomes difficult due to socially conservative dispositions. Likewise, gender justice legislation is resisted in patriarchal settings, and religion ethics-based personal laws make the pursuit of a Uniform Civil Code difficult. Judicial decisions, like on Triple Talaq or women's access to temples, are typically met with hostility, indicative of the tension between legal imperatives and community mores. This divergence must be managed by reconciling respect for India's rich moral tapestry with the imperatives to push constitutional rights, necessitating reflective dialogue, education, and adaptive governance.

## **II. THEORETICAL PERSPECTIVES- Conflict between Morality and Law**

The relationship between law and morality has been a contentious issue in legal phenomena, as morality is the collection of values in society and their moral principles and law is a system of rules enforced by the state. The issue that comes up is whether laws should keep up with what is morally accepted or be independent of it.

The relationship between law and morality is complex. In many cases, legal systems incorporate moral standards to reflect societal values. For instance, laws against theft and murder are based on the moral belief that it is wrong to harm others. However, there are instances where laws and morality diverge. For example, certain actions may be illegal without being immoral, such as parking in a no-parking zone, or morally controversial but legally permitted, like certain aspects of abortion rights. In jurisprudence, or the philosophy of law, the debate on how closely law should align with morality is ongoing. Jurisprudence often examines whether laws should strictly reflect moral principles or operate independently. This question has led to two primary schools of thought: legal positivism and natural law theory.<sup>2</sup>

The interrelationship of law and morality has been a contentious issue in legal philosophy for centuries, where various theoretical schools of thought have presented varying arguments. Natural law theorists like Thomas Aquinas, for example, posit that law and morality are inseparable, advancing the argument that unjust laws are not laws. Legal positivists like H.L.A. Hart, on the contrary, posit that law is a repository of rules

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<sup>2</sup> Lawbhoomi, <https://lawbhoomi.com/law-and-morality/>, (3<sup>rd</sup> March 2025)

that are autonomous of morality and observe that the existence of law is a function of its source and not its moral content. Legal realists extend the argument concerning the abstract nature of law further by focusing on the process of legal decision-making in practice, rooted on public and individual values. Critical legal studies and feminist legal theory, however, deconstruct the law as an instrument of power reproducing and sustaining social hierarchies and not a neutral instrument of justice. The varying arguments are intended to emphasize the complexity of the role played by law in regulating human behaviour and pose pertinent questions on whether law should simply reproduce norms or actively maintain moral standards. This conflict between law and morality is necessary to understand the relationship between the both.

### **III. Challenges Posed by Morality in Legal Enforcement:**

The intersection of morality and legal enforcement presents several complex challenges, stemming from the dynamic and often contentious relationship between societal values, individual ethics, and the rule of law. Below is an organized exploration of these challenges-

#### **1. Diverse Moral Values in Pluralistic Societies-**

A pluralist society is one that is made up of individuals and groups with diverse cultural, religious, and ideological backgrounds. This diversity often leads to a range of moral views and values, which can sometimes come into conflict with each other. The diversity of moral views in a pluralist society is a reflection of the fact that individuals and communities have different values, beliefs, and cultural backgrounds. This diversity can sometimes create tension and conflict when different moral views come into conflict with each other. For example, issues such as abortion, euthanasia, and same-sex marriage can be deeply divisive and polarising, with people holding strongly opposing views.

In a pluralist society, the law must be sensitive to the diversity of moral views and respect the rights and freedoms of individuals and groups. This means that laws must be flexible enough to accommodate different moral perspectives and not unduly restrict the exercise of individual freedoms. It also means that the legal system must be impartial and not favour one moral perspective over another. Overall, the diversity of moral views in a pluralist society can be both a source of tension and conflict, as well as a sign of a healthy and vibrant society. While

navigating this diversity can be challenging, it is essential to ensure that the law and the legal system are sensitive to the range of moral perspectives present in society and respect the rights and freedoms of all individuals and groups.<sup>3</sup>

India's socio-legal context is especially formed by the country's pluralism of cultures, diversity of religions, and legacies in history. The Constitution attempts an equilibrium between universal rights (equality, liberty) and deference to cultural and religious autonomy (Article 25-28). Yet, such laws tend to embody the normative morals of dominant communities at the expense of minority or dissonant societies. This clash is heightened against a backdrop in which customary standards, colonial-age legislation, and contemporary constitutionalism coexist.

- Section 377 and LGBTQ+ Rights –

- Moral Heritage- Section 377 of the Indian Penal Code (IPC), dating from the colonial era, made "carnal intercourse against the order of nature" a criminal act, embodying Victorian morals.
- Conflict with Contemporary Morality-
- Constitutional Rights: LGBTQ+ activists claimed that the law contravened basic rights to dignity, privacy, and equality (Articles 14, 15, 21).
- Resistance in Society: Right-wing sections resisted decriminalization on the grounds of "Indian cultural values" and religious morality.
- Judicial Intervention: The 2018 Supreme Court Navtej Singh Johar judgment de-criminalized homosexuality, recognizing changing societal morality. Yet, there is still social stigma blocking full acceptance.

Post section 377, same-sex marriage remains unrecognized, reflecting ongoing moral-legal tensions.

- State Prohibition in Bihar and Gujarat Moral Rationale-

Bihar (2016) and Gujarat prohibition laws are justified on the grounds of safeguarding public health, women's welfare, and cultural values.

- Enforcement Realities: -
- Black Markets: Bootlegging and illegal trade flourish, replicating the U.S. Prohibition era.

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<sup>3</sup> UOLLB, <https://uollb.com/blogs/uol/diversity-of-moral-views-in-pluralist-society?srsltid=AfmBOoolRLMPiVrPsVAu83fEwpyX7r-uWWVm8iAaUW8uMqVRTYR-3p0>, (last visited on 5<sup>th</sup> Mar.,2025)

- Corruption: Police and officials frequently collaborate with bootleggers, subverting the moral purpose of the law.
- Public Resistance: Urban and marginalized sections see prohibition as an encroachment on individual freedom.

Bihar's ban resulted in more than 150,000 arrests (poor and lower-caste people in large numbers), causing class-biased enforcement concerns.

## 2. Selective Enforcement & Loopholes in Adultery Laws:

Even though adultery has been decriminalized in India in 2018 Supreme Court in the landmark case of *Joseph Shine v. Union of India* (2018)<sup>4</sup> ruled that section 497 of the Indian Penal Code (IPC) which criminalized adultery, was unconstitutional; its enforcement continues to be marred by selective application and loopholes, mainly because of social norms, moral policing, and institutional exceptions. This is a more in-depth analysis of how adultery continues to be a contentious issue despite legal changes.

- Legal vs. Social Reality- Although the Supreme Court enforces individual freedom, societal opinion remains in accordance with traditional moral standards, resulting in tardy social acceptance of legal changes. Most people are reluctant to assert their legal rights because they fear social censure and revenge.
- Gender Bias in Adultery Cases- Women, more than men, face the consequences of selective enforcement. Although laws of adultery were initially tilted in favor of men, being an "unfaithful wife" is still a more powerful stigma than being an "unfaithful husband."

This is a testament to the entrenched patriarchy of Indian society where a woman's sexual choices are more stringently monitored than a man's.

The decriminalization of adultery is evidence of progressive legal thinking, but social morality is still resistant to this change. Selective enforcement, moral policing, and gender bias impair the full implementation of the Supreme Court's decision. For true legal effectiveness, laws must be backed by cultural change as well as efforts at gender equality.

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<sup>4</sup> LAWBHOO MI, <https://lawbhoomi.com/joseph-shine-v-union-of-india-2/>, (last visited on Mar.26<sup>th</sup>,2025)

### 3. Commercial & Business Laws- Morality as an Obstacle to Legal Compliance in India:

- Corporate Ethics vs. Legal Compliance, Indian companies tend to opt for profit-oriented ethics rather than strict legal adherence, particularly when laws contradict industry practices or economic interests.
  - Environmental Laws: Most corporations are against environmental regulations on the grounds that compliance adds costs and impacts profitability.  
For Example- The Vedanta Sterlite Copper Plant in Tamil Nadu was legally prosecuted for going against environmental norms, but protests and lawsuits hindered its closure. On May 22, 2018, during a protest demanding the plant's closure, police opened fire, resulting in the deaths of 13 individuals and injuries to several others. Vedanta's Sterlite Copper plant was a significant contributor to India's copper production. However, it faced persistent allegations of environmental violations, including air and water pollution, which adversely affected local communities. These concerns led to widespread protests.<sup>5</sup>
  - Labor Laws: The informal economy, which hires most of the Indian labour force, tends to bypass minimum wage policies and employee protection laws, arguing on the basis of economic practicality for being exempted. Impact: - Loopholes and selective implementation enable companies to escape accountability.  
Firms lobby for lighter regulations, delaying tighter legal environments.
- Nepotism and Corruption: - Public Morality Validating Unethical Means  
Nepotism and corruption in Indian society are highly ingrained, so much so that they are perceived as means of achieving efficiency, not as law-breaking.
  - Judicial & Bureaucratic Corruption: Bribe-paying in procurement of licenses, government deals, and regulatory clearances is becoming the new normal in most industries.

Illustration: The 2G spectrum scam revealed how influential companies

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<sup>5</sup> Vasudha Mukherjee, *SC dismisses Vedanta's review petition to reopen copper plant in Tamil Nadu*, BUSINESS STANDARDS (Mar. 5, 2025, 2:15 pm), [https://www.business-standard.com/companies/news/sc-dismisses-vedanta-s-review-petition-to-reopen-copper-plant-in-tamil-nadu-124111600361\\_1.html](https://www.business-standard.com/companies/news/sc-dismisses-vedanta-s-review-petition-to-reopen-copper-plant-in-tamil-nadu-124111600361_1.html)

obtained telecom licenses in a corrupt manner, resulting in humongous financial losses to the exchequer.

2G Spectrum Scandal rocked the political scene of India during the second term of United Progressive Alliance rule headed by Manmohan Singh. It pertains to the alleged loss to the exchequer to the tune of Rs.30,984 crore and a presumptive loss of Rs. 1.76 lakh crore in the allocation of 122 2G licenses to telecom companies. A special court acquitted all the accused, including former Telecom Minister A. Raja, citing lack of evidence.<sup>6</sup>

- Political and Business Nepotism-

Family-owned enterprises (such as Reliance, Tata, Birla) control industries, and outsiders are not able to compete even when the law insists on equal competition. Nepotism in government employment and contract distribution persists in spite of statutory curbs under the Prevention of Corruption Act, 1988.

Effect- Ineffective enforcement of anti-corruption legislation due to general tolerance for bribery.

Loss of trust in the judicial system when high-profile criminals go unpunished.

The dynamic between compliance and morality in India's business and commercial environments brings into sharp relief a profound discrepancy between the legal and social acceptability frameworks. Although there are laws governing corporate ethics, protection of the environment, and combating corruption, ingrained moral rationales for profit-maximization decisions, cronyism, and bribing complicate successful implementation.

Resistance to environmental and labour legislation in the name of economic viability results in selective application and loopholes, allowing firms to escape responsibility. Similarly, corruption and nepotism as acceptable practices within government institutions compromise the regulatory frameworks and make it hard to maintain a level playing field and openness. India will only attain a stronger rule of law in business and governance if there is-

Increased enforcement of environmental, labour, and anti-corruption laws

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<sup>6</sup> THE HINDU, [https://www.thehindu.com/topic/2G\\_Spectrum\\_Scandal/](https://www.thehindu.com/topic/2G_Spectrum_Scandal/), (last visited on Mar.6 , 2025)

with no exemptions for powerful groups.

Judicial accountability to regain public trust, with high-profile financial and corruption cases yielding equitable convictions.

Public education and cultural transformation to counter the moral acceptance of unethical business and political practices.

In the final analysis, narrowing the chasm between legal requirements and moral acceptance is key to India's economic development, environmental sustainability, and institutional integrity.

#### **IV. Case studies and Judicial precedents:**

Legal systems across the globe tend to struggle with the implementation of laws that go against mainstream moral beliefs within society. Courts are responsible for filling the gap between legal mandates and societal morality, frequently delivering landmark judgments that redefine legal principles. This section discusses major case studies where morality played a part in legal implementation, with a comparative approach.

- European Cases: Legalization of Same-Sex Marriage in the Face of Moral Resistance

- Legal Developments-

Netherlands (2001) was the first nation to legalize same-sex marriage, in the face of intense religious resistance. Subsequent European nations legalized same-sex marriage, but social opposition remained, especially in those countries with high religious influences (e.g., Poland, Italy).

- Comparative Indian Context-

In *Navtej Singh Johar & Ors. v. Union of India* (2018)<sup>7</sup>, the Supreme Court of India decriminalized Section 377, which criminalized homosexuality.

But legal acceptance of same-sex marriage is still lacking, as Indian morality, shaped by conservative religious and social values, resists it.

The courts have called upon the Parliament to discuss LGBTQ+ rights, but political and societal hesitation holds back legal advances.

- Indian Judiciary-

*Vishakha v. State of Rajasthan* (1997)<sup>8</sup> –

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<sup>7</sup> DIGITAL SUPREME COURT REPORTS, [https://digiscr.sci.gov.in/view\\_judgment?id=MTkzOQ==](https://digiscr.sci.gov.in/view_judgment?id=MTkzOQ==), (last visited on Mar. 6,2025)

<sup>8</sup> *ID*, [https://digiscr.sci.gov.in/view\\_judgment?id=MzA5MDA=](https://digiscr.sci.gov.in/view_judgment?id=MzA5MDA=), (last visited on Mar.,6, 2025)

Social Morality Stalling Strong Workplace Harassment Legislation Case Background Social organization Vishakha instituted a Public Interest Litigation (PIL) following a gang rape of a social worker in Rajasthan, seeking legal safeguards for women at workplaces. There was no legislation at that time specifically dealing with sexual harassment at workplaces, mainly because of the social taboo on gender discrimination being talked about in professional environments. Court's Decision & Impact. The Supreme Court of India established the Vishakha Guidelines, requiring all workplaces to establish Internal Complaints Committees (ICCs) for redressal of grievances. Effective implementation was, however, hindered by cultural resistance and social taboos for years. It was only in 2013, following the Nirbhaya case (2012), that India enacted the Sexual Harassment of Women at Workplace (Prevention, Prohibition, and Redressal) Act, 2013.

Moral Resistance in Implementation Most organizations continue to discourage complaints or fail to establish ICCs because of the stigma surrounding victims of harassment. Innate patriarchal values tend to result in retaliation against victims instead of harassers.

Judiciaries everywhere confront morality-grounded legal resistance by reconciling constitutional ideals with social realities. As much as progressive legal rulings assist in driving societal change, entrenched cultural and moral convictions tend to hinder their effective implementation.

#### **V. Challenges in Bridging the Gap Between Law and Morality:**

The tension between law and morality presents obstacles in legal enforcement, as the courts, legislatures, and the public all grapple with achieving a balance between legal concepts and moral feelings.

However, this concept of law is flawed. If the human capacity for moral reason can be used to correctly identify and disobey legally valid though morally deplorable laws, one must assume that belief in what the law ought to be is an inherently moral aspect of the internal point of view. Furthermore, unless one chooses to acknowledge the suppositions of command theory-i.e., that law is nothing more than habitual congruencies or the command of a supreme sovereign one must assume Hart's idea of

the ultimate rule of recognition as an external statement of fact relating to societies internal perspective of what ought to be. In this way, the inclusion of the internal perspective as a necessary aspect of law entails a connection between law and morality. Otherwise, what law is and what law ought to be become synonymous under a merely external viewpoint. This does not reflect the reality of how individuals assess the law or their actions in relation to the law.<sup>9</sup> Some of the most important obstacles are:

### 1. Legislative Restraint-

Elected representatives are reluctant to take unpopular reforms that may alienate voters, particularly in a democratic country like India, where religion and culture deeply influence morality.

Example-

Despite the Supreme Court's ruling on triple talaq (2017), UCC-related legislation is not put into practice due to religious concerns. The first hypocrisy with the UCC debate lies in the difficulty in ensuring uniformity for all communities. A case in point is the Portuguese Civil Procedure Code, 1939, (Code) followed in Goa. Though the Supreme Court and the BJP for long have held the code as a “shining example” for a nationwide UCC, a closer look reveals that it is deeply discriminatory towards the already marginalized genders, sexualities, and religions.<sup>10</sup>

Same-sex marriage legalization is held up since legislators do not want to risk losing the vote of conservative sections.

Challenge-

Moral inhibitions delay legal action, stopping timely reforms.

Politicians tend to Favor electoral support over mandatory legal reforms.

### 2. Public Protests & Civil Disobedience-

When laws are against social or religious morality, they tend to be opposed by protests, non-cooperation, and even violence.

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<sup>9</sup> K Morin, *Bridging the Conceptual Gap Between Law and Morality: A critical Response to H.L.A. Hart's The Concept Of Law*, RESEARCHGATE (Mar. 9, 2025, 8:00 am), [https://www.researchgate.net/publication/324828814\\_Bridging\\_the\\_Conceptual\\_Gap\\_Between\\_Law\\_and\\_Morality\\_A\\_Critical\\_Response\\_to\\_HLA\\_Hart's\\_The\\_Concept\\_Of\\_Law](https://www.researchgate.net/publication/324828814_Bridging_the_Conceptual_Gap_Between_Law_and_Morality_A_Critical_Response_to_HLA_Hart's_The_Concept_Of_Law)

<sup>10</sup> VIDHILEGALPOLICY, <https://vidhilegalpolicy.in/blog/hypocrisy-in-the-uniform-civil-code-debate/>, (last visited on Mar. 9,2025)

- Triple Talaq Ban (2019)- Making instant divorce in Islam a criminal offence.
  - Opposition: - Most Muslim clerics and organizations saw it as government interference in religious laws.
  - Protests: - Widespread demonstrations and calls for non-compliance were organized, with some turning violent.
  - Legal vs. Moral Conflict: - Though the law intended to protect Muslim women, critics regarded it as an attack on religious freedom.

This illustrates how moral beliefs can impede legal enforcement, even with enlightened reforms.

- Sabarimala Temple Decision (2018)- Religious Morality vs. Gender Equality

Case Background: - The Sabarimala Temple in Kerala, India, has traditionally excluded women between the ages of 10-50 on the grounds of the celibate nature of Lord Ayyappa, the deity. The restriction was challenged as a breach of gender equality and religious freedom.

The Supreme Court declared unconstitutional the Sabarimala Temple's custom of prohibiting women in their 'menstruating years' from entering.<sup>11</sup>

Supreme Court's Ruling in Indian Young Lawyers Association v. State of Kerala (2018), a five-judge Constitution Bench decided 3:2 in favor of admitting women of all ages to the temple. The court held that, The ban contravened Article 14 (Right to Equality) and Article 25 (Freedom of Religion) of the Indian Constitution. Religious practices cannot prevail over fundamental rights. Moral & Religious Resistance The decision incited widespread protests by devotees, religious communities, and political parties, contending that: The order disrupted temple traditions and spirituality. Women chose the restriction willingly as part of devotion.

Implementation

Issues: -Women seeking to go to the temple encountered violent resistance and police security issues. The government of Kerala backed the ruling but had problems enforcing it amid religious opposition.

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<sup>11</sup> SUPREME COURT OBSERVER, <https://www.scobserver.in/cases/indian-young-lawyers-association-v-state-of-kerala-sabarimala-temple-entry-background/>, (last visited on Mar. 9, 2025)

Current Status The judgment remains judicially correct, but admission of women still encounters practical opposition. A bigger bench of the Supreme Court is hearing the case because of ongoing legal and religious arguments. Both the Sabarimala case and Triple Talaq Ban illustrate how legal requirements are pitted against societal morality. Even when constitutional rights are upheld by courts, moral and cultural resistance can slow down or even block implementation. Both cases underscore the necessity for gradual legal implementation, public awareness, and delicate policymaking in order to allow for smooth shifts in law and society.

## **VI. Conclusion:**

The confluence of law and morality is a recurring and intricate challenge in the enforcement of law. Whereas law attempts to institutionalize justice, morality is entrenched in cultural, religious, and social values, which make their convergence challenging. Laws that are in conflict with existing societal morality tend to be resisted, resulting in enforcement, compliance, and legitimacy challenges.

Historical and recent examples covering civil rights struggles in the United States to LGBTQ+ rights, environmental protection legislation, and gender justice in India illustrate how legal reforms can precede or follow social morality. By improving and implementing laws which are ethically right according to the contemporary time, can make them more workable in society.

Therefore, the hypothesis of this seminar paper can be said to be proved as there is a timely need for subtle implementation of societal reforms.

Judicial precedents have also helped to fill this gap by increasingly interpreting laws in consonance with constitutional values. Yet, legal reforms that go against deep-rooted moral convictions, like the decriminalization of homosexuality or the Sabarimala judgment, remain unpopular even after their legal validity.

Also, business ethics, corruption, and nepotism in governance show how moral acceptance of unethical conduct undermines legal enforcement. Finally, connecting law and morality involves multiple strategies: legislative boldness to introduce reforms, judicial will to enforce constitutional values, civic education to realign moral attitudes, and responsive governance to guarantee proper implementation.

Although law can mold morality, its success rests on fine balance between forward-looking legal values and popular approval. The perpetual bargaining between tradition

and reform emphasizes the dynamic character of legal and moral development in any given society.

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